TOWN & COUNTRY CHURCH

In This Issue

- Stanley W. Voelker, who writes about mileage and travel-expense records for rural ministers on Page 1, is a Congregational layman living at Fargo, North Dakota. He prepared this article at the request of the Rural Life Committee of the North Dakota Congregational Christian Conference, of which he has been a member for six years. Mr. Voelker is also a research economist for the U.S. Department of Agriculture.
- On Page 5 we present "Economic Research Aids to Rural Development," by Buis T. Inman, Head of the Low Production Farm's Section of the Farm Economics Research Division, U.S. Department of Agriculture.
- Are Small High Schools Worth Saving? See what is being done in the Catskill Area of New York—Page 7.
- Liberty Hyde Bailey enthusiasts will want to read the articles on Pages 9-11.
- On Page 12 Dr. Richard O. Comfort writes about the 1959-60 Home Missions Study theme, "The Church's Mission in Town and Country," and the helps that are available for local churches. Dr. Comfort is Director of Village Church Work for Agricultural Missions, Inc.
- Book Reviews—Page 16.

No. 145
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Mileage and Travel-Expense Records

STANLEY W. VOELKER

WOLBROOK PACIFIC SEMINARY OF

• Every rural minister should keep a record of the miles he drives his personal automobile in the performance of his parish duties and the costs of operating his automobile, for two reasons: (1) Such records are a prerequisite to the minister's getting adequate reimbursement from the church or parish for the use of his automobile, and (2) they are essential for making out his state and federal income-tax returns.

Need for mileage and automobile-cost records in the affairs of the local parish—Most churches give their ministers automobile allowances in addition to their regular salaries. The usual method of handling these allowances is to pay the minister a fixed amount per year or per month, without requiring him to submit travel vouchers or to make any accounting of how he spends the travel funds. The general assumption seems to be that the minister's out-of-pocket costs for operating his automobile on church work will exceed whatever reimbursement he gets from the automobile allowance anyway, so there is not much point in his keeping mileage and expense records.

A common complaint among rural ministers is that their automobile allowances are too low to cover their actual costs. In most cases this is probably true. Under-reimbursing the minister for his travel costs, of course, is one way of discouraging him from inefficient or unnecessary use of his automobile. At the same time it also might discourage him from using his automobile to the extent necessary to carry on the most effective ministry throughout the parish. Obviously, if the church or parish is to fully reimburse the minister for the use of his car, it must be able to exercise some control over the amount of this use.

This control can be established by various means. One way would be to have the minister keep accurate daily records of mileage for church work. These mileage records should be discussed at regular intervals with the official board of the church or parish. Is the minister making enough parish calls or is he spending too much time and car mileage on parish visitation? Can the minister reduce his car mileage with better planning and programming? What uses of the minister's car should be considered "parish work"? What about the minister using his car to provide free transportation of young people to summer camps, or taking the sick or injured into town for medical attention? If these and many other questions are discussed frankly, the lay officials would have a better understanding of the minister's financial problems and would be more willing to see that he received adequate reimbursement. The monthly mileage records could be reviewed by the budget committee when it compiles the proposed budget for the coming year, and appropriate adjustments could be made

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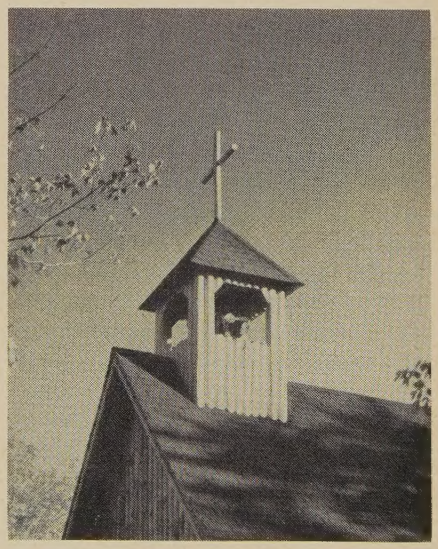

Photo by Eva Luoma

(*Continued from Page* 1)

in the amount budgeted for automobile allowance.

Another way of handling the problem would be to replace the automobile-allowance system with an expense-account system similar to that used by private corporations and governmental agencies for reimbursing their employees who must use personally owned cars on official business. The rate of reimbursement should be established in advance. The minister would submit monthly travel vouchers showing miles traveled on each day of the month, the purpose of each trip, and any other travel expense for which he is entitled to receive reimbursement. These vouchers would be audited by the official board and paid by the treasurer. Budgetary limitations could provide additional financial control.

Either of the systems outlined above would require the minister to keep accurate daily mileage records. Keeping such records is the first step in solving the minister's under-reimbursement problem.

Mileage and expense records for income-tax purposes—In order to explain why certain mileage and expense records should be kept, it may be helpful to review income-tax laws and regulations applicable to the type of travel performed by ministers and the automobile-allowance method of reimbursement. This review is in terms of federal regulations. Most state systems are modeled after the federal system, and generally whatever records comply with federal regulations will also meet requirements for state tax returns.

A minister can claim deductions for travel, including costs of meals and lodging, while temporarily away from his home at least overnight. Travel thus defined includes travel to and from various denominational and interdenominational meetings, ministers' retreats, and special speaking tours.

The big end of the minister's travel, however, is the daily routine driving on church work that does not require his being away from home overnight. Income-tax regulations specifically provide that this kind of travel also may be claimed as a deduction on the tax return. This kind of travel includes parish visitation, driving to a nearby town to visit a hospital patient or conduct a funeral, and attendance at meetings of the county ministerial association. If there are two or more churches in the parish, it would include the travel necessary to hold regular Sunday and mid-week services at the several churches and attendance at various kinds of meetings in those churches located at places other than where the minister lives. There is one important limitation: deductible travel expense may *not* include commuting between the residence and the "principal place of business" which probably would be construed as the pastor's office or study. Most ministers, however, live at or near one of the churches they serve and this limitation would not affect them.

The amount that the minister may claim as a deduction for use of his car is the "business portion" of the total annual costs of operating and maintaining his car, including fuel, repairs, tires, lubrication, insurance, and depreciation. This means that the total operation and maintenance costs of the automobile for the year must be prorated between "business use" and "personal use" on the basis of "business mileage" and "personal mileage."

Federal regulations for reporting travel expenses on income-tax returns of those taxpayers who are required to submit expense vouchers or other accounting to their employers were simplified somewhat in 1958. Few churches, however, are now using the expense-voucher system for reimbursing their ministers for travel expenses. Most ministers, therefore, must follow the procedures required of those taxpayers who either receive no reimbursement or are not required to make any accounting to their employers for reimbursement. A minister in this category must attach a statement to his income-tax return (Form 1040) containing the following information: (1) the amount of total reimbursement, if any, for travel and use of his car; (2) the nature of his occupation; (3) number of days away from home on business, and (4) the amount of his expenses, broken down into broad categories such as meals and lodging while away from home overnight, transportation, and other expenses.

If the reimbursement equals the expenses, no further entry regarding travel expense need be made on Form 1040. If the amount of the automobile allowance and any other travel reimbursement exceeds the actual expense, the excess amount must be included as "Excess Reimbursement" along with other items of income, because such excess reimbursement is taxable. On the other hand, if the travel expenses exceed the amount of reimbursement—which apparently is the most common situation in the case of ministers—the excess of expense may be claimed as a deduction from taxable income on page 1 of Form 1040.

Each minister will find that Form 2106 (Worksheet for Use of Taxpayer Claiming Local Transportation, Travel, or Outside Salesmen Expense as an Employee) of considerable assistance in compiling his travel expenses and computing the "business portion" of the automobile operation and maintenance costs, including depreciation. Copies of this form may be obtained from any Internal Revenue Service office.

The income-tax laws and regulations do not state that the minister or any other individual taxpayer *must* keep full and accurate records. However it is generally to his interest to keep a fairly complete record of his mileage and car expense. By so doing he will assure himself that he pays only the amount of tax required by law—no more and no less. If the minister is content to show on his tax return that the amount of his car expense just equalled the amount of the automobile allowance paid by his church or parish, he can "get by with" a limited amount of record keeping, but chances are that he will pay more income taxes than the law requires of him. On the other hand, if the minister wants to claim as a deduction from income that portion of his travel expenses not covered

by his automobile allowance, he will have to keep a good set of records.

Daily record of business use of automobile—To facilitate keeping such a record, a mileage-record book should be kept in the car and the proper notations made at the start and end of every business trip. Record books for this purpose can be purchased at stationery and dime stores. These books generally have been prepared to meet the needs of traveling salesmen, although most of them can be adapted for use by rural pastors. If your local stores do not carry a record book that is adequate for your needs, you can prepare your own by ruling each page in a notebook of at least 6″ x 9½″ size, as shown in Chart I.

On the first day of each month, fill in the month and the beginning odometer reading in the heading of the page. On the last day of the month, record the ending odometer reading and compute the total mileage for the month. The dates and odometer readings are recorded in the tabulation for each trip that the car is used for parish duties or church work. Under "Remarks" record the purpose of the trip, such as names of homes visited, hospital visits, or meetings attended. At the end of each month compute the mileage for each trip and add these to get the total business mileage for the month. Start a new page in the record book at the beginning of each month.

Record of car expenses—This record can be kept in a separate section of the notebook used for keeping the "business mileage" record. There are a number of ways in which the headings can be set up, depending upon the uses to be made of the records. One suggestion is to use the right-hand pages in the notebook for recording gasoline purchases and the left-hand pages for recording all expenses other than gasoline, as shown in Chart 2.

One advantage of this type of record is that it is compact and convenient; open the book to the appropriate page and you see all the data for one month spread out before you. If you record the data and odometer reading as well as the cost of each item on the left-hand page, you will have a handy check of when periodic services are required such as grease jobs, packing front wheels, oil changes, and brake checks. Recording odometer readings and number of gallons of gasoline purchased will enable you to make periodic checks on the rate of fuel consumption. Keeping track of the number of gallons of gasoline purchased in each state will enable you to compute quickly the amount of gas taxes paid in each state and which you can claim as deductions on your income-tax returns.

Chart 1

Odometer reading at end of month ..... Month of ..... 19....
Odometer reading at beginning of month .....
Total miles traveled during month .....

Date	Odometer readings		Miles traveled	Remarks
	Start of trip	End of trip		

Chart 2

(Left-hand page)

Car Expenses Other Than Gasoline

Date	Odometer reading	Explanation	Cost

(Right-hand page)

Gasoline Purchased

Date	Odometer reading	No. of gallons	Where purchased	Cost

Whenever you buy another car you should record the following information: (1) date of purchase; (2) amount of trade-in allowance for the old car; (3) purchase price of the new car; (4) odometer reading of the car traded in, and (5) odometer reading of the car purchased, if it is a used one. These data are needed for computation of depreciation on Form 2106.

An opportunist is a person who, finding himself in hot water, decides he needs a bath anyway.

• This is the poster millions of Americans will be seeing throughout the country this November and the following months during the 11th annual Religion in American Life (RIAL) campaign to raise attendance at all churches and synagogues. The month of November is observed nationally as Religion in American Life Month and is so proclaimed by the governors of most states. It will appear in full color on billboards, posters, in newspapers, magazine ads, and will be seen "live" and on film on network and local television. Religion in American Life is sponsored by seventy lay men and women of all faiths and is headed by Robert T. Stevens of New York, former Secretary of the Army.

A free Program Kit is available from: RIAL, 300 Fourth Avenue, New York 10, N.Y. It contains information on how to get free RIAL billboards, bus cards, newspaper ads, radio spot announcements, and other advertising materials. There are also program guides for congregational and community-wide attendance campaigns, and samples of RIAL mailing pieces for use in these efforts.

Religion in American Life is endorsed, supported and promoted by twenty-six national religious groups.

ANNOUNCEMENT REGARDING THE 1959 CONVOCATION ON THE CHURCH IN TOWN AND COUNTRY

The Place and Time: Louisville, Kentucky, October 20-22.

Program: A printed program is available on application to your Board of Home Missions.

Registration Fee: A registration fee of $2.00 will be charged to help carry the expense of the Convocation. This is paid when you register at the Sheraton-Seelbach Hotel, Fourth and Walnut Streets.

Reservations: For hotel reservations, write directly to the hotels: Sheraton-Seelbach, Watterson Hotel, or the Henry Clay. There are also motels nearby.

Who May Attend: Everyone interested in the town and country church.

Your Harvest Festival

• Have you overlooked ordering the 1959 Order of Service for a Harvest Festival? If you have, you may still secure copies from your denominational board or from the Department of Publication and Distribution, National Council of Churches, 120 East 23rd Street, New York 10, N.Y., at the following rates: Single copies, 5 cents each; 100 copies or more, $1.50 for each 100 copies. Postage will be charged for quantity orders.

Attention— Colleges and Seminaries!

• The Editorial Office of TOWN AND COUNTRY CHURCH is often asked for certain issues of the periodical to complete library sets. Sometimes the stock of these issues is depleted and we are unable to supply them. There are available, however, two complete sets of TOWN AND COUNTRY CHURCH, which may be bought by colleges or seminaries for $30.00 per set, including postage. First come, first served! Send your request and check to Town and Country Church, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.

"A Guide to the Literature of Rural Life"

• Although this bibliography does not include all that is available in the field, it does include some 300 books and pamphlets of general value. Most of the titles are annotated. "A Guide to the Literature of Rural Life" was compiled by Ruth B. Robinson. It may be procured from the Department of Town and Country Church, National Council of Churches, 475 Riverside Drive, New York 27, N.Y., for 15 cents per copy, or $9.00 per 100 copies.

What this country needs most is not New Deals, Fair Deals, nor even Square Deals, but *Ideals.*

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Contributors of articles to TOWN AND COUNTRY CHURCH speak for themselves and not for the National Council of Churches or sponsoring organizations.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Economic Research Aids Rural Development

BUIS T. INMAN

• Who are the low-income farmers? What are their sources of income? What are the capabilities of family members for farm or nonfarm work? What farm resources do they have to work with? What adjustments can be made in their farming or employment to increase their incomes? These and other similar questions relative to the nature of the low-income farm problem are being explored in a series of studies initiated by the Farm Economics Research Division, Agricultural Research Service, U. S. Department of Agriculture. Since 1956, this kind of economic research has been greatly expanded in support of the Rural Development Program to raise the economic level of rural areas with low incomes.

In this expanded program of economic research the Farm Economics Research Division, ARS, has initiated studies in cooperation with 22 State agricultural experiment stations (see chart). Of these cooperative studies, 15 are using fairly uniform procedures to provide answers to such questions as those listed. After this fact-finding phase, additional research is concerned with the determination of the kinds of adjustments in use of resources that may be made to increase incomes.

More specialized studies are underway in seven additional States. These studies focus attention on the effects of industrialization on specified low-income areas, the nature of part-time farming and its place in increasing family income, availability and qualifications of the labor supply, and adjustment potentials for low-income areas. In all the studies, particular attention is given to ways of utilizing more fully the human and farm resources of low-income rural families as a means of increasing family income.

Nationally, the low-income farm problem is concentrated in the Southeastern States with smaller areas of concentration in the Appalachians, the northern portions of the Lake States, The Ozarks, and the Spanish-American areas of the West. However, there are low-income farms generally throughout the country. Areas of concentration of low-income farm families are characterized by dense rural settlement in relation to land resources and a high proportion of children and aged people, with relatively few in the most productive age groups. Few outside jobs are available, and topography and other physical or institutional obstacles hinder adjustments. These areas have been largely bypassed in the march of technology. Educational levels are below national levels and investment in land and buildings is very low. There are too few resources to provide full-time farm employment with a satisfactory level of living. Underemployment of available labor is a critical problem. These areas generally bear a disproportionate share of unemployment during business recessions.

Adjustments in farm enterprises and capital structure within existing farm units that may suffice for highly commercialized farms will not suffice in an area of this kind. There is need also for adjustments through employment of some people off the farm either within or outside the area. This implies the need for a healthy national economy that will provide opportunity for employment as a major solution to the problem.

The studies provide for classification of farm families into meaningful groups on the basis of such factors as age of family head, number and age of family members, educational level and training, and farm

(*Continued on Page* 6)

(*Continued from Page 5*)

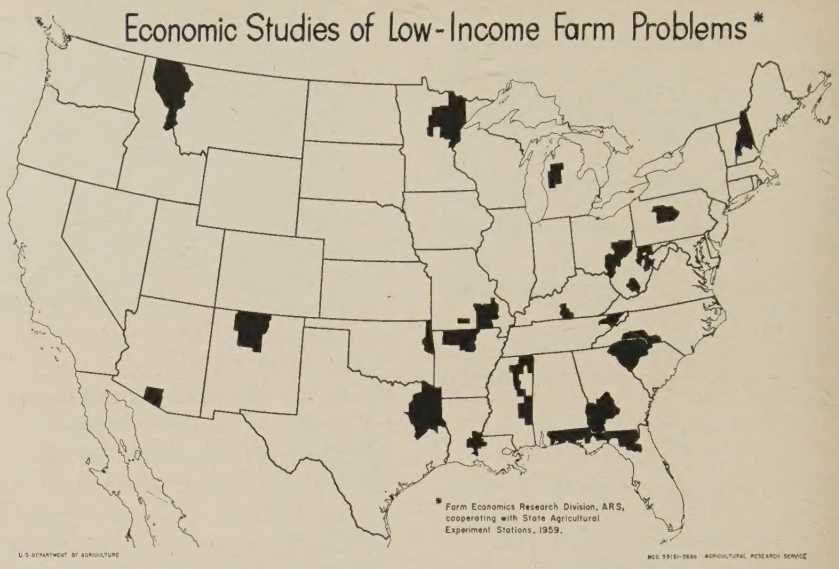
resources available. Further work is centered around farm and nonfarm employment adjustments that are feasible for the various groups. Certainly, the adjustment possibilities for a farmer 65 years of age differ from those for one in his thirties, irrespective of training and available physical resources.

What do the studies show that is of interest to rural ministers? The findings of only a few have been published. But the following points would seem to be of interest:

1. The low-income problem in rural areas applies to both farm and nonfarm families and solutions to the problem for the two groups cannot be reached separately.
2. The problem is primarily one of underemployment and underutilization of resources. It cannot be solved through price programs.
3. Industrial development is one solution. However, industries are not feasible in all counties or localities. This calls for consideration of employment opportunities in industry or other nonfarm work on an area basis larger than a county.
4. Opportunities for employment on farms in low-income rural areas are likely to decrease. Farm enlargement will occur in many instances. Moreover, the general trend is toward use of more of the less productive cropland for pasture and forestry, which reduces the need for farm labor.
5. Solutions to the underemployment problem should be considered in light of the characteristics of the individual family situation and the resources it can command. (a) Many individuals in low-income areas are limited for both farm and nonfarm work opportunities by age and other physical handicaps and by lack of training. Old age and survivors benefits and other such programs do provide them with limited incomes. But there is need to develop job opportunities for those who have special capabilities through handicraft or other forms of work that fit their abilities. There is also the problem of how the land resources of these families can be made available for use by others. (b) Other individuals who are younger, physically able, and with additional training are eligible for both farm and nonfarm job opportunities. Frequently, they need counseling to assist them in making the right decision.

STUDY AREAS

Economic Studies of Low-Income Farm Problems*



What use can rural ministers make of the findings from these studies? They should obtain from these studies a better understanding of the problems faced by families and by communities in low-income areas. Correcting the problem of underemployment and the resulting low incomes through such measures as adjustments in the man-land ratio require movement of people. In some areas, this adjustment is well underway. Information from these studies should aid ministers in counseling individuals and families relative to contemplated changes in employment or residence. Such decisions are not determined solely by economic motives.

The rural church is not spared the impact of such economic adjustments. Its strength depends in considerable part on the financial support it receives. In planning for the future, prospects for income of families in the community should not be overlooked.

Two of the published reports are: "Resources and Levels of Income of Farm and Rural Nonfarm Households in Eastern Ozarks of Missouri," Ronald Bird, Frank Miller, and S. C. Turner, Research Bulletin 661, University of Missouri, Agricultural Experiment Station; and, "Employment and Underemployment of Rural People in the Upper Monongahela Valley, West Virginia," Bulletin 404, West Virginia University Agricultural Experiment Station. Others are in various stages of readiness for publication.

Bad Times

Why slander we the times?
  What crimes
Have days and years, that we
Thus charge them with iniquity?
  If we would rightly scan,
It's not the times are bad, but man.

If thy desire it be
  To see
The times prove good, be thou
But such thyself, and surely know
  That all thy days to thee
Shall, spite of mischief, happy be.

—Francis Beaumont

Are Small High Schools Worth Saving?

RICHARD C. DAVIDS

• "A high school without a hundred seniors is too small," said the eminent educator, Dr. James B. Conant.

As he spoke, some in the audience at Syracuse, N. Y. smiled to themselves as he listed courses he considered necessary but impractical for the small school.

"Four years of science." They had that.

"Four years of math." They had that.

"Four years of any foreign language." They could offer that, too. Plus dozens of other features that make up fine schools: guidance counselors, nurses, speech therapists, dental hygienists, psychologists.

And all this in schools where the whole high school—not just the seniors—didn't add up to a hundred!

You ought to see those schools—22 of them, in a three-county area that's about as rural as any part of America: the Upper Catskills of New York State. It's not a rich area, either. Most of the people are dairymen who farm the narrow valleys and pasture the rocky slopes that climb the mountains to the forested tops.

A few scattered towns serve these dairymen. There's almost no industry. Their schools are consolidated so as to serve their natural trade area. And while they don't claim to have all the answers, they're out exploring. Judging from results this far, these schools could set a pattern for small schools everywhere.

How Can They Afford It?

Here's how: By having one teacher conduct two or even three classes during the same period in the same room. You don't see how that could work? Well, I'll try to explain that later.

By sharing services. Two, three or four schools use the same psychologist, nurse, counselor. It works.

By "school aides" who do dozens of jobs so teachers can spend their time teaching.

By using lessons by experts, put down on film, tape and other devices.

By correspondence courses under a teacher's direction.

By special Saturday classes for the gifted.

Other schools in New York are trying these things, too. But the 22 we're describing are those that two years ago joined up with the Fund for the Advancement of Education (Ford Foundation) in a project to see just how good a small school can be. It's called the Catskill Area Project in Small School Design.

Member schools pool their ideas, but there is no prescribed master plan. Each school decides exactly which things it wants to try. (Another such project is going on in Colorado.)

Small Schools Like Big Ones?

"Small schools have too long modeled themselves after big ones," says Dr. Frank W. Cyr of Columbia University, who is executive-secretary of the Catskill Project. "Actually, the informal, family-like small school has some real advantages.

"Like a railroad," he says, "the big school can handle big crowds efficiently. But the small school—like an automobile—can do many things a railroad can't. One 'car-full' of five or so pupils within a school can travel at one speed, either faster or slower than the next car-full."

That's what was happening in the ninth grade math class at Margaretville (grades 9-12: 142). In the far corner, Tom Matalavage, the teacher, was explaining a process in algebra to a college-bound group, while next to me, another group drilled on decimals.

Real Learning

There was real learning going on. The algebra class was moving ahead fast, freed of any students who were taking it "because they had to." The "general math" class was working confidently, and accurately.

Tom Matalavage is sold on so-called "multiple classes," though they take more preparation. He has drawn up and mimeographed learner guides for both groups. Multiple classes allow small schools to offer about as much variety as big schools. When combined with longer class periods, they cut down on unnecessary starts and stops, which so often kill off a discussion just when it gets exciting. They even permit a school to abolish study hall and have all preparation done in classrooms, under the eye of the appropriate teacher. All this is possible when you're freed of the rigid, railroad schedule of big schools.

At Franklin (only 126 in top four grades), 16 pupils are clustered in three groups—six at algebra, six at trig and four at advanced math. All are doing well.

In another room, seven students are learning Latin, six French, and one German. All this goes on at once, in the same room, and without confusion.

Hard to Believe

"I didn't believe it until I saw it," said Dr. Hall Bartlett, who taught for 25 years in New York City. I'll admit that neither did I.

Pupils said this about mutiple classes: "After the first day, it was no trouble." "We picked up a lot of French in our Latin class last year."

Pupils said they like going ahead on their own, using the mimeographed instructions—the same kind of "job sheets" that shop courses have used for years, with real success.

Multiple classes encourage this kind of teaching, which captures the precepts of the old one-room schools: independence, thinking things out for yourself yet knowing when to ask questions, cooperating as well as competing.

Bill Miller, a young dairyman and board member of the Margaretville school, has a master's degree in education, has taught in schools from small ones to giant, suburban ones.

(*Continued on page* 8)

(*Continued from Page 7*)

"My children will have as wide a range of studies," he says, "and *be much better taught.* Their teachers know and care deeply about each one of them."

Specialists

You can afford specialists if you club together with a few other schools. Wise school boards have been doing it for years in New York and California, and the only reason it hasn't spread faster elsewhere is that it takes planning and coordinating at the State level.

Just look at what your child would get if he went, say to Schenevus (high school: 125): a speech therapist, dental hygienist, (who cleans teeth besides inspecting), fully qualified psychologist, driver-trainer, voice instructor, band instructor and others. You ought to hear those kids when the schools get together for a mass band or mass chorus!

Other schools share nurses, remedial reading teachers, guidance personnel who expose children to lifelong vocations.

Some schools trade off vo-ag and shop teachers. Others trade the pupils. Many share expensive equipment and save money by buying cooperatively. It's a program that ought to be started everywhere in the U.S. (Write Dr. Harry Langworthy, State Education Department, Albany, N. Y., for details.)

School Aides

School aides are another help in keeping taxes down while services expand. These are *school aides,* not *teacher aides,* and serve anywhere in the school except in the classroom. They type tests, run mimeographs, take enrollment, assist in cafeteria, library.

Some supervise study hall, which frees most teachers for an extra period of teaching or preparation. South Kortright has had such an aide for 19 years.

At Hancock, which has six aides in elementary and upper grades, the principal, Ed Onody, told me: "They help teachers do a better job. On top of that, if we couldn't have school aides for routine jobs, I'd have to hire another teacher at three times the price."

Aides get $1.25 to $2.50 an hour. They're usually mature women. All are able, dedicated people who do a tremendous job. They're serving the communities that they call home.

Teaching by Film

Physics is taught via film. It's not a "teaching aid," but the whole year's course, put down in 162 half-hour lessons by a California physicist who is not only a master teacher but also has the equipment of a giant university at hand. So that kids from the remotest Catskill farms can watch models of a cyclotron in action.

Stanley Church, principal at Milford, told me about an important by-product of teaching by film. It puts a child on his own, teaches him discipline, self-reliance.

"There's no excuse any more for not getting a lesson," he said. "It's there any time, can be re-run as many times as necessary. Two of my boys went over the same film—on using a slide rule—six times!

"Some re-run it after class, or before school opens, just for fun. I even hear it discussed at basketball games!"

Other Devices

Catskill Project schools put other devices to real use. Take the tape recorder. Teachers use it to talk their instructions ahead of time to each group in class.

"Now, chairman, stop the tape and do the problems," come the directions. The chairman complies. And don't think he isn't learning leadership!

The recorder is a help with speech troubles, with public speaking, and with foreign languages.

Said Lowell Huntington, a dairyman who turned school teacher and is principal at Schenevus: "We could teach Russian in all 22 schools next semester if we want to, just by using tapes and having a teacher check pronunciation say once a week. She could even check by phone."

One school has just installed a second-hand juke-box in its library and equipped it with foreign language records.

None of this is done to replace the teacher, but to arm her with everything possible to improve teaching.

Correspondence Courses

Correspondence courses give a choice of 400 subjects from art to journalism to zoology (all approved by the State Education Department). Students work at set periods, supervised by a teacher who helps keep up their enthusiasm. It's seldom that a correspondence student fails his regent's exams. A boy who took watchmaking by mail at Hancock is now with Sperry Gyroscope. A senior boy who took solid geometry last year passed the regents' exams with a grade of 98.

At some schools, a student pays for the course himself if he doesn't complete it, but is repaid if he finishes.

In general, the more ambitious student takes mail courses. But the marked success of correspondence school teaching is causing good teachers to use some of the same techniques—more printed instructions, for instance, so pupils can travel at their own speed.

Seminar Program

Here's another idea for any school, no matter how small. It's a program to stretch the abilities of talented youth, who in many a school are "bored skinny"—to quote Dr. Royal F. Netzer, president of Oneonta State Teachers College. It's called the "Seminar Program for the Able and Ambitious."

Every Saturday morning these kids meet at the college for half-day sessions in math, science or the humanities—whichever field they choose. The local schools pay for their travel.

I wish you could sit in on a class as I did. The math teacher, a professor from the college, posed a problem from the entrance exam of the University of Moscow: Prove that x^7—x is divisible by 7. And when he admitted that he hadn't yet figured it out, the faces of those kids lit up like pinball machines.

For the first time these pupils were meeting their intellectual

equals, and you could feel their exhilaration.

I went to see the parents of a shy little farm girl in the science class. Their place was far back in the mountains.

The mother said: "That class is the biggest thing that's happened in her life. But then my husband and I have said that it's about the biggest in ours, too. Her teacher says she must go to M.I.T., and we've been figuring out how we can do a better job of farming so we can send her there." That's teaching, when it affects the very lives of people!

How do fellow students back home feel about being left out? I asked most of the fifty pupils. Not one felt it had made a difference. Fellow students felt proud their school was represented. A few had said, "We'd never do it—and lose our Saturdays."

After only a year, parents are back of the idea, whether or not their children are included.

As Bill Miller on the Margaretville board says: "If we don't take as good care of the top end of our learners, we're going to do an injustice to our future society. We progress only as fast as our leaders."

The slow ones won't be neglected, either. There's talk of a one-room school for them, with all ages together under a skilled teacher.

The Catskill Project is no race of small school against big. Says Ed Onody, who gave up a big city school to go to Hancock: "We're just out to make our small schools the best we can."

—Reprinted with permission, from *Farm Journal,* April 1959.

The Holy Earth

MARK RICH

When Liberty Hyde Bailey chose "The Holy Earth" as a title for a book, he gave men an issue to debate, for "the holy earth" is not universally accepted as a phrase conveying a Christian concept. In Europe I heard opposition to it because of an association with Hitler's "blood and earth" which embraced very objectionable notions. In America objection to the term is made because of the suggestion that one bows down to that which is holy. The argument is that to consider the earth as *holy* is to treat it as something to be worshipped. Some fear the rise of a new sort of Baalism.

Bailey certainly did not have either of these concepts in mind. What then did he mean by the term, "The Holy Earth"? He was not a theologian. He was a botanist who saw life in large dimensions, and to him the term "holy" meant something that is consecrated. The earth is God's. That which belongs to God is consecrated to him. But the earth, in a sense, is also consecrated to man's use, not to one man or to one generation, but to all. That which man cannot own is beyond him; it is holy, consecrated to God and to the good of man. Perhaps what Bailey wanted to say most of all is that the earth is something which man may use or abuse. He has a right to use it. He has no right to abuse it.

Those who see danger in this title may not have read the book or perhaps have heard the words used loosely. But Bailey's principal emphases are upon the responsibilities implied in the term. Holiness implies duties toward God, the earth, toward man.

Bailey develops the idea further: Man has a kind of dominion over earth, and this dominion is controled by morals. For instance, "the partition of the earth among the millions who live on it is necessarily a question of morals." It is not a matter of trade. The application of this moral principle is far-reaching.

Man's dominion is further tempered by religion. Creation is to be considered religiously. Bailey used Biblical language when he said, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." In a literal sense, this statement may imply worship. But we must remember that Bailey was also a poet and his use of the quotation is no more literal than is the sentence in *Exodus.* The moral and religious nature of man's obligation to earth point to important truths.

In his book, *Universal Service,* Bailey proposes the formation of a Society of the Holy Earth, a sort of fellowship of those who recognize their common dependence on the planet. Love of earth is the common factor. Bailey's own words describe the nature of love toward earth:

> Its principles of union will be the love of the Earth, treasured in the hearts of men and women. To every person who longs to walk on the bare ground, who stops in a busy day for the song of a bird, who hears the wind, who looks upward to the clouds, who would protect the land from waste and devastation realizing that we are transients and that multitudes must come after us, who would love the materials and yet not be materialistic, who would give of himself, who would escape self-centered, commercial and physical valuations of life, who would exercise a keepership over the planet—to all these souls everywhere the call will come.

Because the earth is holy man should not despoil it or waste it. The wrong use of any material resource or energy is wrong, and man has an obligation to use the earth for the mutual good of men. Bailey envisages the earth shared by all who inhabit it. This implies that the cultivation of the earth, the use of power, the extraction of various resources, the manufacture of goods —all relationships to earth are maintained according to moral and religious principles implicit in the fact of God's ownership.

I am not *sure* that Bailey chose the right word for his title, "The *Holy* Earth." But I do not know a better word, nor am I afraid of it. Bailey calls for responsibility toward and for all creation. The fulfillment of that responsibility remains one of mankind's chief duties. The future of civilization hangs in no small measure on whether mankind learns that lesson.

The Bailey Hortorium

JOAN LEE FAUST

• Almost every serious gardener at some time or other has become acquainted with the vast literature of the late Liberty Hyde Bailey. The writings of this man are the backbone of the world's horticultural data and the authority for the identification of cultivated plants.

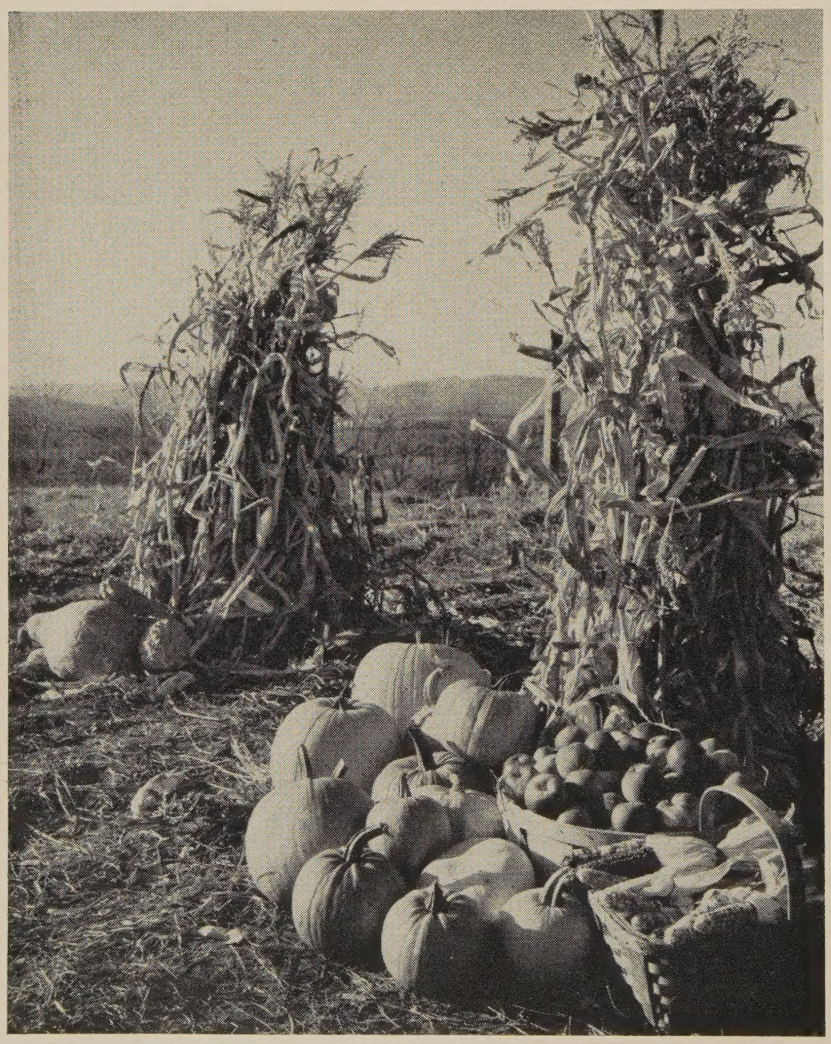
Such valuable literature would grow obsolete in time if it were not for Dr. Bailey's own foresight. He established a Hortorium to watch over his writings and the nomenclature and identification of cultivated plants. It is the only institution of its kind in the world.

Above Cayuga's Waters

Too few people are aware of the Liberty Hyde Bailey Hortorium's existence. It occupies several large offices on the fourth floor of the A. R. Mann Library at Cornell University. In the heart of the College of Agriculture, the Hortorium has the use of its own library of 7,000 books in addition to the 40,000 volumes in the Mann Library. There is an extensive herbarium of nearly 300,000 specimens and a large photo and periodical collection.

Dr. Bailey's original plan in founding the Hortorium was to create a place where garden plants could be named, classified and documented. He coined the word himself from the Latin, hortus, meaning garden.

In the early days of the Hortorium the work was done at Dr. Bailey's property, Sage Place, near the Cornell campus in Ithaca, N. Y. As the work proceeded the herbarium cases, books, records and research files taxed the space in the old stable, and the offices were moved to the present location on the campus in 1952. The grounds and buildings of the Bailey estate along with the Hortorium belong to Cornell University, a gift from Dr. and Mrs. Bailey in 1935. Dr. Bailey's daughter, Miss Ethel Zoe Bailey, lives at Sage Place and is an untiring curator on the Hortorium staff.



Winston Pote from A. Devaney, N.Y.

Impressive Staff

The present staff has four men with Doctorates in taxonomy, plus an efficient retinue of clerical workers. The professional staff not only serves as full-time researchers but they are able assistants to the graduate students in taxonomy. Some teaching is done on the graduate level. Dr. George H. M. Lawrence, the present director of the Hortorium worked with Dr. Bailey for many years. He became director when Dr. Bailey retired in 1951 and his guidance resembles closely that of its founder.

Seek and Find

A lot of the time at the Hortorium is spent searching into the identity and proper classification of cultivated plants. A vast card file is kept of plant sources all over the world and the catalogue collection is one of the largest. Its entries date back to 1791 with the catalogue of William Prince, Flushing, N. Y.

The value of such an institution's research is realized only if it is made available. To this end the Hortorium has maintained a well-traveled bridge between its findings and the nurserymen, gardeners and plant hunters. Over 3,200 letters are received each year from nurserymen, plant collectors, gardeners and hybridizers searching for sources, identification and vital particulars on

plants. The staff is not equipped to answer queries on cultural and pathological problems, and in fact, discourages them.

Perhaps the biggest assignment for the Hortorium is production of up-to-date editions of Dr. Bailey's three most widely used writings—the Cyclopedia of Horticulture, Manual of Cultivated Plants, and Hortus.

At present the staff is revising Hortus, Dr. Bailey's dictionary of gardening. Its last revision was published in 1941 and the new edition should be ready in the near future.

Dr. Lawrence pointed out that 6,700 new species have come into cultivation since the last revision, and perhaps a quarter of those have dropped out of circulation. As an illustration he noted how the rock garden fad has been overshadowed by the recent demands for decorative foliage plants, indoors and out.

The revision work on Hortus is divided up among the staff. Those that are especially versed in certain categories of plants go about refining the data, reclassifying and checking its nomenclature. New plants that make their appearance during the years are tested, when possible, in the Hortorium's trial plots to determine if the plant is actually a new species or an old-timer being revived.

Dr. Lawrence explained that though the staff members are trained as botanists they have to think like horticulturists. Botanists can key down native plants fairly easily by geographic area. Cultivated plants, on the other hand, are introduced from one part of the world to another. The staff has to rely on the world's literature of cultivated plants.

In addition to research and the book revisions each staff member is allowed three months leave of absence during the year to do research in a category of plants of his own choosing. He may travel to any of the four corners of the earth and the trips often result in monographs or additional clarifications on certain plant nomenclature.

When the Hortorium completes its revision of Hortus, work will start on the three-volume Cyclopedia of Horticulture. Although the illustrative work has already begun, the over-all task ahead is enormous but the diligent staff will see it through, and make available another revision of the Bailey bibliography.

—Reprinted, with permission, from *The New York Times,* Sunday, August 2, 1959.

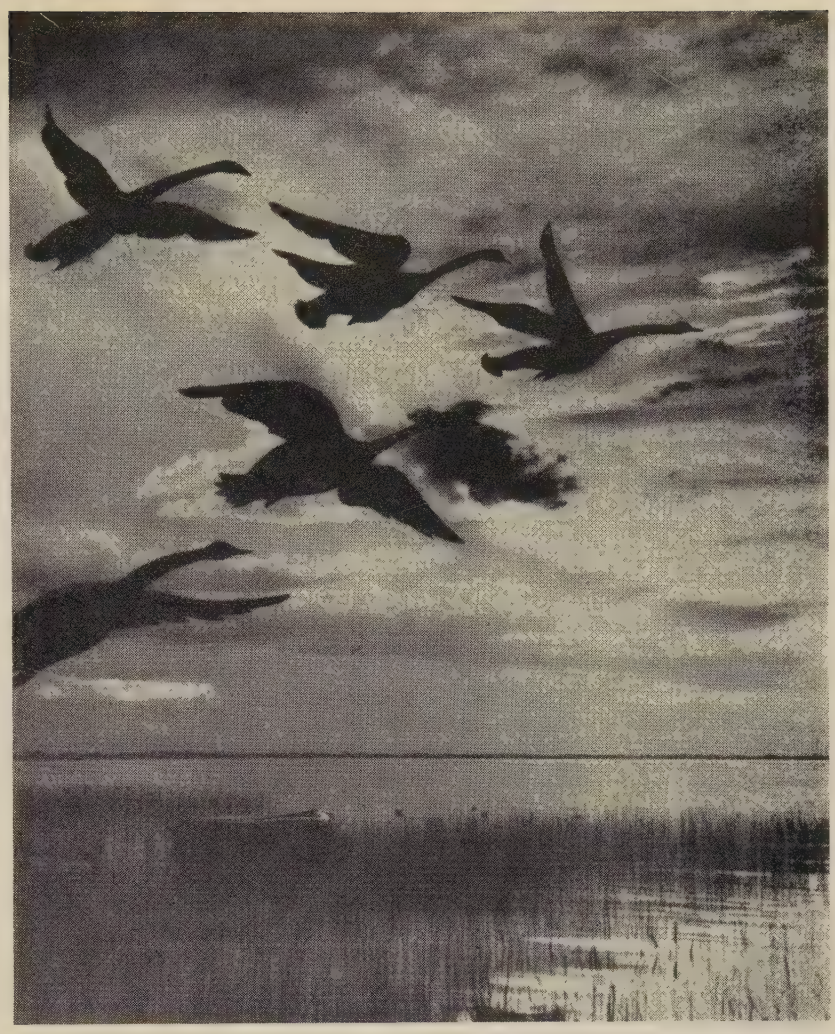


Photo by Eva Luoma

Arkansas Church Helps Sister

• The Good Hope Methodist Church in Bradley County made a pledge to the United Fund (Building Fund) of her sister church, the First Methodist Church of Warren, of $350.

This unusual action by this ten-family church was inspired by the Warren church which paid off the indebtedness against the new Good Hope building so the dedication could be held last Summer as planned. Although individual members of First Church had given already several hundred dollars on the Good Hope building, the Board voted to give $350 additional.

An unselfish and progressive spirit explains why the Good Hope community won the sweepstakes award in the Rural Community Improvement contest for Arkansas this year.

Good Company

Today I have grown taller from
walking with the trees,
The seven sister-poplars who go
softly in a line;
And I think my heart is whiter
for its parley with a star
That trembled out at nightfall
and hung above the pine.

Karle Wilson Baker

Let's Study the Town and Country Church

RICHARD O. COMFORT

• The 1959-60 Home Missions Study theme is, "The Church's Mission in Town and Country." This theme was selected by the Commission on Missionary Education of the Division of Christian Education, National Council of Churches. The materials which have been prepared will be used by both town and country and urban churches. In addition to reading books, study books and guides for all age groups, the Friendship Press has prepared films, film strips, maps and other useful materials to assist with the study.

The theme, "The Church's Mission in Town and Country," provides an opportunity for local churches to take a new look at what is happening in rural America. The reading books tell of interesting and creative work that is being done by pastors and laymen in town and country churches. Old problems are being solved in new ways and new problems are being faced realistically.

Many people ask the question, "Why study the town and country church?" The answer to this question is, "Because the areas known as 'town and country' are changing and we need to know about these changes and devise ways and means of meeting the new challenges."

If we use the federal census population figure of 2,500 as the dividing line between rural and urban, over one-third of the people in this country still live in town and country areas. Some denominations use the figure 5,000; others use 10,000; and still others use 25,000 as the dividing line between rural and urban. A considerably larger percentage of people would be classified as rural if these figures were used. While farmers are declining in numbers their rural non-farm neighbors are increasing and becoming an important element in our society. Rural non-farm people include all racial groups, professional people, resort owners, commuters, those who own stores and service stations, miners, workers in the lumber industry, and many with other occupations. Some live in old and stable communities while some live in new communities that have developed overnight. As industry has decentralized it has provided opportunity for many people to live in the smaller communities and work in industry.

The Church is discovering new ways of ministering to these growing groups of people who are neither farmers nor urbanites. It is developing a program that meets the needs of these people. The churches in the cities are coming to see the importance of maintaining a strong program in the rural areas for eventually many rural boys and girls will be moving to the city to become affiliated with a city church. These rural people need to be prepared to present the Christian faith in a vital and living way as opportunity presents itself.

The following six purposes have been suggested for study this year:

1. To present the Church's mission to town and country areas.
2. To inform people about the great variety of situations in which people live in town and country areas.
3. To discover how the church can best serve the changing needs of town and country people and to recognize the excellent work that is being done in town and country churches today.
4. To discover how some of the problems facing town and country people can be changed into opportunities for service.
5. To recognize the significance of the increased interrelationships of rural and urban peoples today.
6. To study the common interests and concerns of rural people around the world.

There are unlimited resources available to help with the study of the theme, "The Church's Mission in Town and Country." In addition to the materials prepared by Friendship Press (see list at the end of this article), denominations have prepared printed materials, films and film strips to assist in the study. The U.S. Department of Agriculture is prepared to help with background information concerning the changes that are influencing rural life today. The National Council of Churches' Department of Town and Country Church is prepared to assist with materials and suggestions. The Department of Church and Economic Life of the National Council of Churches' Division of Christian Life and Work has prepared a packet of helpful materials which may be ordered. The book, *Missionary Education in Your Church*, by Nevin Harner and David Baker, is full of ideas of significant ways to have a total program of Missionary Education in the local church.

The suggestion is made in the Adult Guide on Rockwell C. Smith's book that a different approach might be made to the theme by churches in town and country from those in the city. Many methods of study may be used which would include schools of missions, lectures, field trips, work projects, use of films, film strips and slides, visitation by rural and urban churches, mission study tours, exchange of pastors and laymen to tell about the work of town and country churches and the use of vacations to visit town and country churches.

The following twelve questions have been used as a basis for this study: 1) What does town and country mean? 2) Who lives in town and country areas? 3) Why are town and country people important? 4) What are some of the important changes in our society that influence the work of the town and country church? 5) In what ways are rural and urban people intimately bound together in the modern society of the United States? 6) How can the town and country church develop more adequate leadership? 7) Why have so many town and country churches died during the last thirty years? 8) What is an adequate program for the town and country church? 9) How are the problems involving interdenominational implications being solved? 10) How can the town and country church be a community-

centered institution? 11) How are the ties between the rural people and the rural churches around the world being strengthened? 12) What are some of the resources of the town and country church and how can they best be used?

References

Rockwell C. Smith, *People, Land and Churches*
Wilfred Bockelman, *On Good Soil*
J. Martin Bailey, *Windbreaks*

See also study guides for the Smith and Bailey books. All are Friendship Press publications, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.

The Rural Credit Union

• The rural credit union is a cooperative type of savings and lending association operated for the mutual benefit of its members. Iits purpose is two fold: (1) To promote thrift among its members by encouraging them to open savings accounts and to build up cash reserves, and (2) to provide a readily available source of credit for those of its members who need to borrow.

It is a self-help type of program—a do-it-yourself tool rural people can use to strengthen their own financial position and thus help build up the resources of the local community. Credit unions are member-owned and operated. They incorporate under either State or Federal laws.

Members need some common bond as a group to get a charter, such as membership in a farmer cooperative, a farm organization, a rural church or residence in a specific rural area.

A board of directors, a credit committee for approving loans, and a supervisory committee for general regulatory supervision and audit work are elected by the members.

Members get returns on the money they invest in savings accounts. If you are a member, you can borrow from your credit union to pay cash for your needs.

This information is given in a leaflet, "The Rural Credit Union," published by the Farmer Cooperative Service, U.S. Department of Agriculture, Washington 25, D. C.

Dr. Coady and a Cooperative Movement

BENSON Y. LANDIS

• When you mentioned Dr. Coady in the villages and on the farms on the shores of the Maritime Provinces of Canada, all doors quickly opened and all faces brightened. I tried the method on many occasions and it never failed. For Dr. Coady's name had become more than a "household word"—he was known and appreciated by the people because he led a great movement for economic democracy.

Twenty years ago Msgr. M. M. Coady was ill for a long time in a New York hospital. On one of my frequent visits to him he said: "They have found four things wrong with me and every one of them is bad. But they couldn't find anything very bad, so I'm going back to my work." I write this on news of his death in 1959 at Antigonish, the center of the Antigonish Movement, with which his name will always be identified.

The New York doctors told him twenty years ago—when he was 57—that he would probably never be able to go around making speeches again. But he returned to Antigonish and some years later one of his associates said he had made his best speeches and done his best work between the ages of 65 and 70, when he retired.

Dr. Coady was a strong personality. The flame of his spirit not only burned brightly; it also quickly communicated itself to his friends and co-workers. He was not only a man of great courage; he instilled courage into those with poor courage.

He was an educator of great renown, carrying out his ideas of "adult education by means of economic cooperation." Along with the pioneer, Dr. J. J. Tompkins, and Mr. A. B. Macdonald, both of whom he outlived, he put into effect educational plans that issued in numerous kinds of economic group action. The base of their operations was the now well known Extension Department of St. Francis Xavier University, Antigonish, Nova Scotia.

The minds of the people must first be blasted open so that their energies for creative cooperation could be released. This was done first by mass meetings—with Dr. Coady usually the speaker.

These were followed by small study clubs, each with ten members, electing their own leader. Once there were 10,000 people in 1,000 study clubs, studying mainly their own economic situation, how it came about.

Activity was the watchword during and after the study. Dr. Coady was in some ways a most unusual educator—he taught in specifics. And the specifics advocated were cooperatives of all kinds, fishermen's federations, labor unions, etc.

"When we discovered the credit union the whole movement was well established," Dr. Coady once told me. Thus the credit union became the basic cooperative in the Antigonish Movement. In credit unions people educated one another and learned how to pool their savings and manage a business. Credit unions also helped establish other cooperatives.

Dr. Coady and his colleagues did not start the first cooperative in Nova Scotia. A city consumer cooperative in Sydney was functioning for a long time when he started. But he did lead a movement that enlisted people of country and city, farmers, fishermen, and miners, and resulted in the varied organizations that now dot the countryside.

Thus one of Dr. Coady's monuments is a living movement. It did not "save the Maritimes"—the men of Antigonish did not like extravagant headlines. The economy of Nova Scotia is such that many of its young people must move elsewhere for a livelihood. But the movement has achieved some economic improvement and has resulted in other intangibles of first importance.

People have educated one another

(*Continued on Page* 14)

(*Continued from Page* 13)

through economic cooperation. They understand their economic situation and are working together to do something about it. They are proud of the democratic institutions they have built. And out of this people's movement local leaders have emerged.

By design, inter-religious cooperation has been achieved. This is limited and not perfect. But it is evident in many places. Dr. Coady and other Catholic educators have demonstrated that there can be cooperation among Protestants and Roman Catholics in the organization of economic democracy.

The movement that he led is evidence that Dr. Coady was one of Canada's great and good men, and one of the ablest of the world's educators who have dealt with economic education.

"Triumph Over Tragedy"

• Do you remember Scarlett, in *Gone With the Wind?* Do you remember that after the Civil War was over, she went back to Tara, the old plantation home, to find it ruined and the garden gone to seed and the whole place a burned desolation? Do you remember that she fell flat on her face in the garden and lay there clawing at the dirt in frustration and rebellion? She was the perfect picture of the broken South, as she lay there. . . .

But Scarlett got up. She got up and out of there. She knew she had to get up, if she were to rebuild Tara and her life. There is no record in the book that she waited for God to come and pick her up, or that she asked Him to restore everything with one neat stroke of His hand. She got up under her own power and moved off under her own steam.

You've got to get up! You'll have help, once you try, but you must take that first step on your own. God and the world haven't much help to offer the coward who just wants to lie there and die.

—Iona Henry with Frank S. Mead, in *Triumph Over Tragedy* (The Fleming H. Revell Company)

Citations for Distinguished Service

• The following citations were given by Agricultural Missions, Inc., May 28, 1959:

Dumont Clarke

You have been a direct help and inspiration to people of the world by your ministry, your personal commitment to the Christian faith and the creative way in which you have developed the Lord's Acre plan.

Because of your unselfish use of time, energy and money, this plan is widely used throughout the world. It strengthens the faith of village people, enables them to support their churches more adequately, and assists them in achieving the goal of a more abundant life.

The Lord's Acre plan helps people understand the full meaning of the Psalmist when he said, "The earth is the Lord's and the fullness thereof."

Agricultural Missions, Inc. recognizes the great contribution that you have made to the village people of the world, and takes pleasure in awarding you this Certificate of Merit.

Ralph A. Felton

We salute you today as a staunch friend of Agricultural Missions, and a pioneer in the development of the rural church. With vigor and creative imagination you have sponsored rural training for missionaries and special training courses for ministers both in the United States and lands overseas. Your studies on the rural church and published literature have helped tens of thousands. More recently your articles on the work of agricultural missionaries have reached over 16 million homes. You have aided and encouraged hundreds of students in preparation for Christian rural service. Today your former students, scattered in many lands, bear bold testimony to your devotion and love for rural people.

Arthur T. Mosher

One of your major concerns has been the well-being of village peoples. Early in your career as an agricultural missionary you and your family took up residence in an India village in order to study more closely the social and economic environment—the hopes and needs of the people.

As principal of the Allahabad Agricultural Institute you contributed significantly to the cause of community development. Through the soundly conceived Experiment in Extension, and by Strengthening the staff and physical facilities you added greatly to the village outreach of the Institute.

Through your part in preparing the book, *Christian Mission Among Rural People,* you helped to set forth the relevance of the Gospel to all aspects of human life.

Elbert E. Reed

You have served the people of Chile and other South American countries as an educator, agriculturist and church leader. In your work of soil conservation, the improvement of fruit trees, the development of legume crops, and fine sense of Christian commitment, you have helped to answer the prayer of Bishop Oldham on the morning of your career, that you should dedicate your hands, your head and your heart to the service of those needing you.

Today, near the close of your 40 years of useful service, Agricultural Missions, Inc., takes pleasure in awarding you its Certificate of Distinguished Service.

Proculo Rodriguez

For forty years as rural pastor, Seminary teacher, University Director of Extension, Bishop of the United Church of Christ, Delegate to International Conferences, Administrator and Counsellor, the rural church in the Philippines and the welfare of the barrio people have been your central concerns. Wise, unselfish, humble, generous, understanding, and cooperative, you have exhibited in your own life a sure sense of deep

spiritual values. All of life has been sacred to you and to be included in the church's concern for both individual and community welfare.

Sudhir K. Roy

You have moved among the villages of India as an educator, village church leader and friend of agricultural missions. Through your services in the training of teachers, the publication of literature and creative efforts to improve the level of living, you have befriended thousands of your countrymen.

In grateful appreciation of your devoted efforts in applying the Gospel of Christ to the problems and needs of village people in practical ways, Agricultural Missions, Inc. takes pleasure in presenting to you its Certificate of Distinguished Service.

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The following citation was given to *Benson Y. Landis* by the American Country Life Association on July 13, 1959:

As a writer, editor and research worker, Mr. Landis has had a part in the town and country church movement for about forty years. Early in his life his personal interest in small communities developed. Early in his professional career he began to be identified with national organizations working for the improvement of the church in the rural community.

Mr. Landis became interested in the American Country Life Association in 1922, and edited *Rural America,* the journal of the Association, from 1923 to 1941. He was executive secretary of the Association from 1929 through 1941.

In 1930, Mr. Landis was asked to take on, as one of his jobs, the secretaryship of the Committee on Town and Country of the Home Missions Council of North America. During the twenty-two years of his association with this Committee the annual National Convocation on the Church in Town and Country was established, and the monthly journal, *Town and Country Church,* was launched with Mr. Landis as Editor.

Dr. Landis has made studies of cooperatives and rural social work, has interpreted American agriculture and developments in the federal government, church statistics, and has been an ardent promoter of interfaith cooperation. Among his more recent books are *World Religions,* a brief guide for the layman on the principal beliefs and teachings of the religions of the world, *A Rauschenbusch Reader,* a selection of the writings of Walter Rauschenbusch, and *Poetry and Rural Life,* an interpretive study of the work of sixteen American poets.

Prayer in Autumn

• We thank thee, O God, for all the spiritual blessings which this month has brought us; truly, we draw waters of joy from the fountains of salvation. We are assembled before thee again to praise thee for the fruit of the field that has been stored, and for the plentiful harvest that has been garnered. May we feel in our hearts how merciful thou hast been to our land and how richly thou hast blessed our nation; and may we remember our duties to the poor, the widow, the orphan and the stranger that are in our midst; may we take thought of them before the winter arrives which so greatly increases their wants and their sufferings; and may we, by making them welcome sharers of thy bounty, give to our thank-offerings that sweet savor that will render them acceptable unto thee. We shall be comforted when the vanishing beauty of summer and autumn's falling leaves remind us of the transient nature of our own lives and awaken sad memories of those whom no returning spring can restore to us on earth. For we shall feel that if man himself passes away, his good works endure; his deeds of mercy, sown into the furrows of time, strike root and bring forth blessings manifold.

Mayest thou, O God, send a ray of joy into every afflicted soul, so that we all, with one accord, may be able to say: Truly, this is the day which the Lord hath made, let us be glad and rejoice in it.

—From *The Union Prayer-Book for Jewish Worship,* 1895 Edition

The Living God

CHARLOTTE PERKINS GILMAN

The Living God. The God that made the world
Made it and stood aside to watch and wait.
Arranging a predestined plan
To save the erring soul of man—
Undying destiny—unswerving fate.
I see his hand in the path of life,
His law to doom and save,
His love divine in the hopes that shine
Beyond the sinner's grave;
His care that sendeth sun and rain,
His wisdom giving rest,
His price of sin that we may win.
The heaven of the blest.

Not near enough! Not clear enough!
O God, come nearer still!
I long for thee! Be strong for me!
Teach me to know thy will!

The Living God. The God that makes the world,
Makes it—is making it in all its worth;
His spirit speaking sure and slow
In the real universe we know—
God living in the earth.
I feel his breath in the blowing wind,
His pulse in the swinging sea,
And the sunlit sod is the breast of God
Whose strength we feel and see.
His tenderness in the spring grass,
His beauty in the flowers,
His living love in the sun above—
All here, and near, and ours!

Not near enough! Not clear enough!
O God, come nearer still!
I long for Thee! Be strong for me!
Teach me to know thy will!

The Living God. The God that is the world.
The world? The world is man—the work of man.
Then—dare I follow what I see?—
Then—By thy Glory—it must be
That we are in thy plan!
That strength divine in the work we do?
That love in our mothers' eyes?
That wisdom clear in our thinking here?
That power to help us rise?
God in the daily work we've done,
In the daily path we've trod?
Stand still, my heart, for I am a part—
I too—of the Living God!

Ah, clear as light! As near! As bright!
O God! My God! My own!
Command thou me! I stand for thee!
And I do not stand alone.

The greater the difficulty, the more glory in surmounting it. Skillful pilots gain their reputation from storms and tempests.

—Epicurus, 342-270 B.C.

BOOK REVIEWS

Encyclopedia for Church Group Leaders. Edited by Lee J. Gable. Association Press, New York. 1959. $7.95.

This book is almost what its jacket says—"this reference and reading book screens from the vast literature on religious education the best man has learned about helping others discover, meet and grow with Him." Editor Lee Gable should receive high commendation for having sifted and screened through a vast number of books and articles and compiling vital information for workers in Christian education in the local church.

Not only is the book an encyclopedia of "how-to-do-its" from how to teach toddlers how to use audio-visual resources, but it digs deeply into the major questions concerning Christian nurture and leadership. The editor draws upon authorities such as W. Norman Pittenger, Robert McAfee Brown, Georgia Harkness, Paul F. Douglass, David H. Jenkins, and Reuel Howe, just to name a few.

The book does not read like the usual encyclopedia. It is not a compilation of topics in alphabetical order. It is an orderly, logical presentation of sections on basic truths and questions about Christian nurture, ways of working with church groups, and administration of the educational program.

Much of the material is of value to the pastor, church school superintendent, Christian education committee member, teacher, and youth leader in the town and country church, although there are some items which appear appropriate only for the large urban church. The editor made certain that the book is free of endless theological jargon, which makes it all the more useful as a book to be distributed freely among workers in the local church. The price tag may frighten one, but the book is worth it, because it can readily take the place of three or four standard works in Christian education in a small church library.

—William G. Jamison

The Village Pastor—His Work and Training for Tomorrow's World. By Edward Krusen Ziegler. Agricultural Missions, Inc., New York. 1959. $2.00.

This is a book for the rural pastor. It outlines ways and means by which he can best serve his people. It discusses such basic subjects as training, the ministry of pastoral care and teaching, and the rural minister's schedule. The conduct of worship and administration of the sacraments are also considered as related to rural churches.

In this book the author says he has "endeavored to give the village pastor a clear vision of his tasks, the resources available to him and some encouragement in the fulfillment of his goals."

Dr. Ziegler was for eight years engaged in village service in India. For the preparation of the manuscript of this book he collected materials from rural churchmen in sixteen different countries.

This book is practical, stimulating, and a challenge to the village pastor to re-examine his work.

Every rural leader should read this book. It was written for them as well as for the local pastor.

—R.B.R.

The Library

That place, that does contain
My books, the best companions, is to me
A glorious court, where hourly I converse
With the old sages and philosophers.
And sometimes, for variety, I confer
With kings and emperors, and weigh their counsels;
Calling their victories, if unjustly got,
Unto a strict account: and in my fancy,
Deface their ill-planned statues. Can I then
Part with such constant pleasures, to embrace
Uncertain vanities: No: be it your care
To augment your heap of wealth; it shall be mine
To increase in knowledge. Lights there for my study!

—Giles Fletcher

Unique Christmas Cards from Africa and the Orient

• You can help the illiterate men and women of the world learn to read and write when you buy your Christmas cards, if you select one of the two new designs in the World Christian Art Christmas Card Series.

The new cards issued for 1959 are done by Christian artists of Africa and China. Published by the Committee on World Literacy and Christian Literature, a department of the Division of Foreign Missions of the National Council of Churches, funds from their sale go directly into the overseas program, which teaches people to read, trains personnel, and provides Chrisitan literature in more than 250 languages.

From Northern Rhodesia, the Committee has selected a wood carving by the young African, David Chituku, who has worked and taught at Cyrene in Southern Rhodesia. Mounted on a background square of bright homespun, the card shows a "Madonna and Child" in a village setting. It is being featured with other materials in an Africa Packet (also available from the Committee for 35¢).

The Chinese artist, I-ching Ku, speaks for the church in her homeland, which is still very much alive, although its members are scattered. Mrs. Ku herself lives now in New York, with her professor husband and their young son. She has had many one-man shows, the most recent held at China House in New York in 1959. Her watercolor, "The Wondrous Gift," is a long scroll. The card folds into three sections, showing the nativity, shepherds and the wise men.

Cards sell in boxes of 50 of a kind with envelopes (minimum order, 1 box). They are $5.00 a box, with a 50¢ handling charge on single box orders. Discounts for large orders. Prices listed are for shipments in the U.S.A. only. For information, write, Lit-Lit, Interchurch Center, 475 Riverside Drive, New York 27, N.Y.